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# LIFE AND LIGHT FOR WOMAN.



FEBRUARY, 1887.

BOSTON, CHICAGO, AND SAN FRANCISCO.

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I N D I A .

LINKS.

BY MRS. W. B. CAPRON.

The following is from a letter written to my honored father, dated Mana Madura, South India, Aug. 6, 1870:—

AN incident occurred last week which has been much in my thoughts. I was making daily visits at a Brahman's house to see a very sick child. One evening a messenger met me as I was coming out, with, "There is a woman whom you know who asks if you will call and see her sick child."

Now, I am rather cool about such invitations, generally replying that if I am wanted, some member of the family should call on me and invite me. The caste of Brahmans in this neighborhood is exclusive, and a woman who claimed that she knew me, must be one who had at some time called upon me; so I at once consented to go.

It was a nice large house. The father met me at the entrance. He is a lawyer, and his imperious manner impressed me. There were three or four leading men of the town sitting on the veranda, but they all rose and followed me into the large, airy inner room. I at once recognized the house-mother. She called on me just before I went to the hills, in April. Her daughter came with her, who was a beautiful woman with costly jewels, but evidently sinking



in consumption. I had scarcely greeted her when she clasped her hands in sorrow and pointed to a cot behind me. I was entirely unprepared for such a sad sight. Everything about the cot was snowy white, but on it lay a young man utterly wasted with consumption. He stretched out his hands imploringly.

"What can I do?" I responded.

"Tell me whether I shall live," was the faintly-whispered reply.

"You are very near death," I answered. "It is hard to tell you so."

He gave his mother a look which plainly said, "There's the truth."

I asked about the daughter, and was told that she had died while I was at the hills. After a word of sympathy I left. The father followed me out, and thanked me for calling, adding: "I hoped to die in this son's house. He has just been admitted into court as a lawyer."

On my way home the thought came upon me: "Death — and not a word about immortality brought to light through the gospel! Death — and not one word about victory through a risen Lord!" I would have turned back, but it was already dark. There was the river to cross, and the little ones and their papa had been waiting for me. I resolved, if spared, to go in the morning. Again and again, during the hours of the night I saw those outstretched arms, and tried to make up my mind what should be the saving truth spoken to that dying man. I knew that the words must be few and simple, and very clear. Then would come to my remembrance, as if bidding my thoughts be still, "Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak."

I was glad to see the morning light. I gathered some roses and beautiful white cape myrtle for the imprisoned sufferer. I was to call and see the little sick child, and in the street I met one of our schoolboys whom I sent to ask if, on my way back, I might come in and see the young man. The father came to the house where I was calling to walk with me to his own house. We were joined on the way by several others, all following me into the room. Going to the bedside, I said, "I have brought you some flowers."

Receiving them, he put them to each eye, and said, "Roses How beautiful! I thank you very much."

"Think," said I, "how, last night, when you were tossing wearily here, and all were sleeping quietly, how the great Father was busy preparing these flowers — every one perfect, and though they are all to wither to-day, every one perfect. Would He not care even more for you and me?"

He looked up at me with great, black, piercing eyes, but said not a word. I went on.

"Of course He can do more than this. He has built a golden city."

"Yes, I know; I have heard about it," he whispered.

I had sent some of my little tracts into that street by our school-boys. He had undoubtedly read it.\* I continued: "It is a beautiful city. As soon as our spirits leave these frail bodies, which we lay by as we do our clothing, He wishes us to go to that glorious home. Do you understand me?"

"Perfectly; you speak very plain. Go on."

"It is a holy city, and no one with a load of sin can go inside the pearly gates." It was just here that the great thought flashed into my heart, Jesus has paid the debt. Glorious thought! It is perfectly adapted to this debt-burdened people. I went on very slowly.

"Your load of sin and mine! What can be done? Millions of rupees are of no use, because the world and all in it belongs to the great King. He has given to your father a little more, and to some others a little less—all, only little portions all around. Do you understand me?"

"Every word; it is very plain." Those piercing black eyes—they seemed to be reading my thoughts. I continued, "What is to be done! A king's son could pay the debts of many poor people, could he not?"

"Yes, surely he could—and easily, too."

"But supposing the King's son made himself poor to pay your debt and mine."

"That would be enough," was the reply in a tone of uncertainty.

"Then supposing the King's son was sent away from the golden city to live with these poor people, and they should cruelly kill him, and afterward you and I should think about it, and feel distressed at the treatment of such love; the King would love us for this, would he not? He would say that our debt was all paid, would he not?"

Just here, and not a word had been spoken in the room, a woman who had stood haughtily at the foot of the bed exclaimed,

\*The tract referred to is a link. While at the Hills, during several seasons, Rev. T. B. Penfield conducted an interesting Sabbath-school for the missionary children and children of English residents. Quite a little sum of money having been collected, it was voted to ask me to prepare a little tract on heaven, to be given from them to Tamil children. There was money enough to print 5,000 copies. I translated an article written by Mrs. Kingman, sainted daughter of Dr. Anderson, entitled, "Our Father's Home." It has since been adopted by the Madras Religious Tract and Book Society, and, with the title, "The Golden House Story," it is still on its mission.

angrily, "What's this vain show? What are we all wasting our time here for?"

The father, advancing, said firmly, "No rudeness. She has come in kindness, and let her alone."

Now I knew that the same blessed Lord of old had come, and that he it was who was saying again, "Why trouble ye the woman? for she hath wrought a good work upon Me. . . . Me ye have not always."

The large eyes had not turned from my face, and I said further: "You and I, when we come to such a time as this, to lie down to die, can say to Him who made us, 'Jesus has paid the great debt of my sin. I may enter into the city.' Jesus is a sweet word. All in heaven know it. Jesus will hear you if you tell him what you want him to do for you. Will you say after me, Jesus has paid the great debt of my sin?"

With a smile, as if he was doing it to gratify me, he said, "Jesus has paid our debt."

I left him then to the Saviour of sinners, and on leaving the room, I found that not less than twenty persons had been listening to all that had been said. The father thanked me for my kindness in bringing the flowers. I was thinking of the great gift of salvation, how gracious and free, and how easy to receive! Three days after came the end.

*(To be continued.)*

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## THE STORY OF THE AMBLI-WADGAW SCHOOL.

BY REV. ROBERT HUME.

As many of our auxiliaries and mission circles are especially interested in village-schools in India, we print the following account of one such school, written by Rev. Robert Hume, for the society that supports it. As he says, it is a specimen of similar ones in all parts of the Mahratta Mission, and we presume, also, of all India. The number of girls in these schools is small as yet, but, as they are constantly increasing, a portion of the expense, one half or one quarter, as the case may be, has been assumed by the Woman's Board. As they often prove an entering wedge for other Christian work, and in many cases form the only center of Christian influence in a village, they are a very important part of missionary efforts, although, from the nature of the case, they must be more or less uncertain and fluctuating. There are quite a number of these schools in the Parner District, on our list, whose support we should be glad to have assumed by some auxiliary or mission circle.

AMBLI-WADGAW (pronounced something like Ahmbleewurdgow) is a small village ten and a half miles west of the city of Ahmednagar, in Western India. It is in the Pärner district (corresponding to a county), which is the most western part of the Ahmednagar collectorate (about the size of a small state). Recent Christian

work began in Ambli-wadgaw about the year 1878, in the following manner: A Christian who formerly lived there, but who now lives in Ahmednagar, asked me to go there whenever I went that way. Since the village is half a mile from the road, I should not have gone there soon but for the Christian's earnest request. The first time that I visited the place, when a company had gathered to hear what the missionary had to say, I asked, "Can any of you read?" A man named Kushaba replied, "I can read a little." When I asked if he had any books, he went into his house and brought out a few books which were tied up in a cloth. One of the first which I took up had the title which in English means "Examination of Religions." On opening it I found on the first page, in my own father's handwriting, "Presented to Bhagoba (Kushaba's father), 'by R. W. Hume, 1852.'" I said to Kushaba, "Why, this book was given by my father twenty-six years ago. He was a missionary in Bombay, 150 miles away, and never came to this village. How and where did you get this book?" He replied, "Bhagoba was my father. He is not now living; but he occasionally went to Bombay, and doubtless received the book there." This incident interested all the people, and that book gave a text for a talk about Christ and his religion. The village was visited again and again, and after awhile Kushaba confessed his faith in Christ, and was baptized; then others were baptized, and now there are seven or eight heads of families and a few women who are members of the church, and some have fallen asleep in Jesus. The church of which these people are members has its chapel at Jambgaw, five miles farther west. Not infrequently some of these Christians, and occasionally most of them, walk these five miles to church, and then five miles home again, on the Sabbath. Once a week or a fortnight the native pastor of the church visits Ambli-wadgaw and holds a service. By and by there will be a church organized in this village, and Kushaba will probably be its first deacon.

Wherever people become Christians, they desire some education for their children. When a school is organized some of the heathen also send their children to it, and the school becomes a center of Christian influence in the town. There was no school in this village; and if there had been a heathen school, the Christians, who belong to a low caste, called the Mahars, would not have been allowed to send their children to the school which only the higher castes attended. Therefore, in 1879 or 1880, a Christian school was begun there by the mission, and it has been conducted most of the time since. The people are poor; they often feel obliged to make their children work, to help eke out a subsist-



ence. Sometimes they have to go away to find work; and the heathen often do not appreciate the value of even a little education for their children. Therefore, sometimes the attendance on the school is small, and once or twice the school has been temporarily closed. The attendance now is probably from 12 to 18 children, of whom from 3 to 5 are girls. The studies begin with the alphabet and numbers, and are, reading, arithmetic, geography, writing, grammar, Bible stories, and history, catechism, memorizing Christian hymns, and singing. When any pupil has advanced as far as the fourth reader, and has made corresponding progress in other studies, he or she is eligible for promotion to a boarding-school in Ahmednagar. The hope of promotion is a spur to faithfulness in this village-school.

The name of the present teacher is Nana Dagadoba (pronounced something like Nahnah Duggurdoba), who is a good and faithful man. In addition to the regular work of the school he frequently holds religious services, and is expected to do all he can to exert a Christian influence over Christians and heathen in Ambli-wadgaw and in the adjoining villages.

The school is held in what is called the rest-house of the *Mahar wada*—i.e., the section of the town in which the Mahars live. This rest-house belongs to all the Mahars in common. Since some of them are still idolaters, they have not yet given permission to cast out of the building the little idols which have been there for many years. But the idols will all go before long. When some of the townspeople of higher castes realize that their children are remaining ignorant, while those of the lower class are being elevated, they will wish to send their children also to school. Then a schoolhouse must be built in a better quarter of the village, and this will be both the village schoolhouse and, for some years, the village church.

Once a year a government inspector visits the school, examines the pupils in secular studies, and makes a grant of money toward the expenses of the school, depending in amount on the number of pupils and the excellence of the examination.

This school in Ambli-wadgaw is a specimen of similar schools in all parts of the mission. These schools cost from \$50 to \$75 a year, and the American Board desires mission circles and Sabbath-schools to undertake the support of many of these schools. Sometimes interesting items can be reported from them, and sometimes not. Sometimes a missionary can and sometimes cannot write an annual letter about the school. Sometimes a school has to be temporarily discontinued. But the way in which the book that was given to Kushaba's father became a blessing to the son and to



others, in a distant place, twenty-six years after it had been given, should be an encouragement to those who may not hear of the results of their gifts. Whatever is given to missions should be given first to Christ, for love to him. Then the givers can feel certain that he will accept their offering, will bless them for having made it, and will use it to hasten the coming of his kingdom in some part of the world. Perhaps the results will begin to appear soon,—perhaps only after many days. Perhaps a glad report may come back on earth,—perhaps only in heaven, when the redeemed shall come from the east, and the west, and the north, and the south, and sit down together at the marriage supper of the Lamb.

To this we add extracts from a journal letter from Miss Sarah Hume, who writes of her visits to village-schools in the same district, as follows:—

After early breakfast this morning I started for the villages in my district. Lidoba Dagadoba, a teacher whom I have recently employed, Lukubai, one of the inmates of the “Chapin Home,” go in the *tanga* (similar to a dog-cart) with me, while in a bullock-cart are my bed, cooking-utensils, food, lantern, bag, and other articles. . . . Our first stop was at Zuccangaw. We have a school there, but seeing the rest-house full of men, it seemed a good opportunity to preach the Word; so we went in and spent an hour or more in trying to lead the thoughts of our listeners to the hour of death and the life to come—but oh! they are so very ignorant. We next came to Hingangaw, where the school was in session. I heard several classes, and spoke to the children; then school was dismissed, and we held a service. After that there was opportunity for conversation with individuals, and for a call upon the teacher's family. At such times I long for a little money to distribute among these very poor Christian people. I have brought a spool of thread, a paper of needles, and a piece of soap for the wife of each of my agents.

We next reached Ambli-wadgaw, . . . and from there went on to Dabitne. The people here, some days before, sent me a petition not to allow the Mahar (a very low caste) children to come. That I could not do, and I told them the school was for all. The decision caused some discussion among the people. On reaching the village, I called the head man of the village and others together, to whom I talked a long time, explaining that our school was like the trains, where no food was served, and all the people sit together; but the higher castes refused to send their children if the others came. We looked forward with faith, however, to the time when a change will take place. After this company dispersed, I strolled about a little with the stars overhead; then going into the

schoolhouse, I spread my bed, and committing myself to the care of Him who never slumbers nor sleeps, I laid me down to rest.

In the morning the teacher had a dinner for some fifty or sixty of the village people, as a house-warming. I distributed fried cakes, two each, after the rice and curry. The entire cost of the feast was two dollars and a half. The men were so nearly nude and the children so ragged, it was not a pleasant sight to see them even in the midst of their enjoyment. These are not yet sitting at the feet of Jesus; but when they had finished, the teachers of the district and a few other Christians sat down to eat, and there was a marked difference, for all were tidily dressed. While the first dinner was being served, Pastor Ramajee read the story of the seven loaves and two fishes, and I spoke awhile to the people, and prayer was offered.

. . . Fourteen villages were visited on this tour, and besides the frequent repetition of the story of Christ's love, many matters were looked after, such as the changes in teachers, the repairing of schoolhouses, and other details. The poor people in these villages look upon us as possessed of absolute power, and implore all manner of favors. One man wanted me to ask the highest native official of the district to make his brother give him his share of the property; another, who had been summoned to Ahmednagar for contempt of court, wanted a note from me, asking for leniency in his behalf; a third wanted me to repair his house; a fourth wanted me to let him come and live in the Ahmednagar poor-house; a fifth begged me to take and educate his child; and a sixth asked for a new garment. Some wanted clothes, and others money. Many asked when the "Sahib" (Mr. Robert Hume) would come back, and sent him their respectful greetings and salams.

As I look back upon the tour, I see much to be thankful for. Some seed, I believe, has been faithfully sown, and now I must leave it to the care of Him who giveth the increase. Perhaps it may be months and years before any fruit will appear. He only knows whose Spirit watereth and blesseth; and whatever be the result, to him be all the glory.

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## TURKEY.

### "THE ENTRANCE OF THY WORD GIVETH LIGHT."

BY MISS EMILY WHEELER.

The following letter from Miss Wheeler to the Secretaries of the American Bible Society shows a remarkable record of Bible study in the Eastern Turkey Mission.

THE Twenty-Third Annual Meeting of the Eastern Turkey Mission was held in Van this year, and was an occasion of cheer and profit to all attending. Though the dark side of the work, the extreme poverty of the people, the lack of work, governmental oppression, and denominational divisions appear, it serves only as a background on which is seen more clearly the bright news of the progress made the past year. Church-members have increased, and from some places comes the good news of revivals, and the consequent increase of the amounts paid to the church, educational, and benevolent purposes.

The increase of pupils in the schools has been unprecedented, and thus the Bible has been carried into many more Gregorian houses. Misses Seymour, Bush, and Ely have made extensive tours in Turkey, and Miss Van Duzee, from Persia, reports many tours made on the plain of Salmos, where the word of God is listened to with joy and fixed attention. . . . From the Bitlis field comes news that in the village of Capshen — where last year during the visit of Miss Ely and the Bitlis teacher, the Bible was struck to the ground by the priest — a school of forty pupils is established, and many crowd to hear the words of that same dishonored book, while sixteen copies of the Scriptures have been sold.

A Koordish sheik has bought a Bible; and when the people of a village on Moosh Plain complained of a colporteur to a Bey, the robber of Mr. Knapp and Dr. Reynolds, the Bey turned the books over eagerly, and finding an Arabo-Turkish Testament, exclaimed, "That is what I have sought for years;" and after buying it, he shook it in the face of the Armenian priest, saying, "You will see what I will do with this." He is said to be practicing polemics with the priests on the plain. Other Moslems were led to purchase till the supply gave out.

In the school, the girls found over five hundred names applied to God and Christ, and Miss Ely tells of a little Gregorian girl who objected to reading the account of the crucifixion, saying, "I cannot read it, for it makes me cry too hard." The past year there have been eleven classes for catechism or Bible study, and the people speak enthusiastically of the Bible examinations of the school, which are famous all over the country.

In Erzroom, Miss Powers, by giving out questions to be answered by Bible references, and inviting questions by the pupils on Bible verses, has rejoiced in seeing a very decided deepening of religious interest. A young man who was imprisoned on a political charge, occupied his time in teaching his fellow-prisoners to read and write. After his release he began to read the Bible, was converted, and having been persecuted and turned out of his

home, has been received into the missionary school, and is fitting for a preacher. So great was his desire for an education, that he worked at his trade at night to gain the means for carrying out his desire, and slept but two or three hours daily.

At a place in Russia, where the first Bible was carried from village to village, hidden in a pack, and read only at dead of night, one of the brethren was threatened with banishment to Liberia. He asked the Governor to read his Testament; and in a few days the official returned the book, saying, with tears in his eyes, "You are right and I am wrong."

In Harpoot the Bible classes have increased in size and numbers, and the power of God's truth has been seen in many instances in the school. The Sabbath-school lessons have seemed specially well adapted to the school-pupils since the awakening in February. In the girls' school a verse is often placed upon the wall to serve as a motto for the week, and the mere pointing at this is a reprimand or encouragement. The usual enthusiasm—we may say even more—has been felt for Bible study in all departments of the college. Much use has been made of charts, maps, illustrated Bible and pictures, while oral instruction for the little ones has never proved so successful. Much might be said of the large number of verses recited by the girls on Monday mornings; of the clubs of Gregorian girls for Bible-reading, which meet every noon and read various books of the Bible in turn; or of the verses given to each to be written out and pinned on the wall; or of the new habit of speaking in the daily prayer-meeting of some verse read that day which had proved helpful in Christian growth. A boy from a neighboring village was not allowed to remain over the Sabbath at the college, because his uncle said, "He is our peace-maker; we always quarrel, and he takes his Bible and reconciles us. He must return on the Sabbath, or our large home family will quarrel and separate, and it will be a disgrace to us."

From Mardin, Mr. Gates reports an unprecedented attention to the Word of God among the Moslems, and that circle of the followers of Islam meet at stated times to read the Bible. A Koor-dish sheik in that field has also purchased a Bible. At a place on the Euphrates a large colony of Jews was found by the colporteur, and after purchasing a Hebrew Testament, the chief man of the settlement invited the Bible-seller to read it in public. Mrs. Ainslee and Mrs. Gates have large Bible classes, and the former gave an interesting account of faithful labors of a Mardin Bible-woman. She once refused to leave the house of a pupil when ordered to do so by the priest, and would have entered into a discussion with him had he allowed her to do so. Sometimes her



pupils begin to read in the Testament two weeks after beginning their lessons.

In Van, every Monday morning finds each pupil in the girls' school reciting a portion of Scripture, and not the most superstitious of the Gregorians can object to the truth thus inculcated. Every girl is an enthusiastic member of the three Bible classes, where the Old Testament, or the Gospels, or the Acts of the Apostles are studied. In the boys' school is a pupil who was taken out by his father for some little time. One day he reappeared, and Dr. Raynolds learned that several priests had come to the house, and the pupil in discussion with them, with the Bible as a weapon, had gained the victory. The father said to the priests, "Well, if my boy has learned enough to confute such priests as you, I shall send him back to the Protestant school."

From Oroomiah, Dr. and Mrs. Cochran, delegates from the Western Persia Mission, brought encouraging reports of revivals and increased church-membership.

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## MICRONESIA.

### LETTER FROM MRS. LOGAN.

RUK, MICRONESIA, July 20, 1886.

A SPANISH man-of-war is here to take formal possession of the Islands, and the opportunity to send a letter is a good one, so I drop work in general and sit down to write.

You will remember that a German man-of-war came last fall and took possession for Germany; but we heard later that the matter was in arbitration between Germany and Spain. Five or six weeks ago the German vessel came again and took down their colors. We did not know of their second visit until after they had gone, but the commander left a letter for Mr. Logan to say that they formally renounced their possession, and now the Spaniards have come. Their large vessel is at anchor nine or ten miles from here, but a steam-launch, with an officer and interpreter, came early this morning asking Mr. Logan to go with them as interpreter to the chiefs, whom they were desirous of assembling on board ship. . . . Soon after lunch they were off on board ship, and I suppose Mr. Logan will not be home till night.

Now I must try to tell you something about our everyday lives. It has been very quiet since the Star left us in March,—no opportunity to send or receive a mail, except that a German trading-vessel came in last week bringing letters from Ponape.

We had a term of school of thirteen weeks, and now, after a

vacation of two weeks, have commenced another term. Our scholars number about the same as last year, and the interest is good. In April, Mr. Logan chartered a small schooner belonging to a trader who has been here since last January, and sent Mr. Worth and Moses to Mortlock, to visit the churches there. It involved much labor and responsibility, but it seemed a wise thing to do. Our faithful Caleb has gone to his reward, and Obadiah is now the only man left at Mortlock. . . . We feel that we must work on with our training-school as fast as possible, and get some teachers ready. The fourteen who came from Mortlock to the training-school are doing well—some of them very well. We have about the same number of boys as last year, so that we have between twenty-five and thirty people on our hands to feed and clothe. We do not like to ask for an appropriation until we see what we can do. Most of their food grows on the mission premises, although we do have to buy some for them. Our cloth is holding out very well, but there will scarcely be much left when the Star comes. I look after the making of the clothes, and it seems at times as though some one was needing shirt or pants most of the time. The Mortlock women of the training-school do considerable sewing.

We are hoping to start a new feature in our training-school. Our boys have been building a native house near our own, and in it we hope to have four or five girls to train and help into good women. Karoline, a Ponape woman, will live with them, and I shall have the oversight of them. It is a work that very much needs to be done, and we hope that the Lord's blessing will rest upon it.

We do not know whether to look for any one to come and help us when the Star arrives. We need help. I am constantly amazed at the amount of work that Mr. Logan accomplishes. The strain and the responsibility are very severe. There are now five stations in the lagoon, and the care of all the churches comes upon him. No troublesome question comes up that he does not have to decide. . . .

We have also included in our work the preparation of three new books for our people,—a geography, an arithmetic, and a reader. We want to have them all ready to send away by the Star. The people are buying books much more than we anticipated, so we must make more. With this new government comes in a new mail route, from which we hope something.

The same mail brought also a letter from Miss Smith, who went out with Dr. and Mrs. Pease in June, in which she writes:—

Our voyage so far has been pleasant, with favoring winds and

beautiful weather much of the time. On the eighteenth day out from Honolulu we reached Tapitenea, the first of the Gilbert Islands, at which we stopped; none of our party, however, went ashore until we reached Tararva, and there, on a Sabbath afternoon, we held a little service with singing in English and prayers in native, and a little talk from Capt. Turner, which was interpreted by the daughter of the Hawaiian teacher. As we watched the stolid faces of the dusky people who sat upon the matting and listened to us, it seemed as though we must help them, and it was very hard to have our tongues sealed.

In pleasant contrast to this meeting was one held on Saturday last at Mille. Here the good Jeremiah conducted an exhibition of his school, with four or five hundred neatly dressed, intelligent, interested natives to take part, making the fine church ring with their songs.

. . . We are a happy party here on the Star; there is much to be enjoyed together, even if life on shipboard does lack any possible degree of romance. This island world is a revelation to us. The low coral islands have a beauty and fascination all their own, with their white, shining beaches fringed with feathery, tufted coconut palms, and thatched native huts nestled in their shade, all set in the exquisitely changing waters of the lagoon; and yet I cannot imagine living on one of these little strips of land as brave Mr. and Mrs. Bingham did for so many years.

We are looking forward with eager hearts to our work as it waits for us. We hope to see Kusaie before Monday.

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## Young People's Department.

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LETTER FROM MISS SUSIE TYLER.

UMZUNDUZI, SOUTH AFRICA.

MY DEAR FRIENDS: This afternoon I visited our daily school, taught by a native man — my father's helper. Five minutes before the close I noticed that he called the scholars to order, and then put the question, "Those of you who prayed in secret this morning I should like to have raise their hands." Instantly a large number of little black hands went up, and their eyes fairly shone with interest and eagerness as to what came next. The teacher carefully noted the half-dozen whose hands had not gone up, and

whose eyes were bent upon the floor, and said a few words to them in a sorrowful voice. Then to one bright little girl, who, like Peter, is always ready to speak, and whose hand was raised first, he asked:—

“Well, what did you pray for this morning?”

“That I may enter heaven when I die,” was the quick response.

“Was that what you asked for? To-morrow ask for something more than that, won’t you?”

To the next scholar he turned and put the same question, receiving the timid reply, faintly uttered, “I prayed that my sins might be forgiven.”

A thoughtful boy in the first class said, “I prayed this morning that I might show a kind, merciful spirit during my walk on earth.” A sweet-tempered little girl of seven years, whose name means “Fire,” quietly and soberly said, “I asked for righteousness.” Gracie, a dull but conscientious, sturdy little damsel of ten years, said slowly, “I prayed that I might be made a good girl, and love to obey my mother.”

A boy whose parents are living in the Zulu country north of Natal, and whose name is Reuben, said he prayed his sins might be forgiven, and that God would take care of his parents, for he had just heard there was fighting in that country. One girl of twelve asked the Lord that he would help her to live right; another, that she might overcome all anger.

After a few helpful, simple words to those who had spoken, the teacher asked another question, “*Why* do you pray?” No one replied at first, but by and by it came out; and the illustration of each child going home hungry and asking his mother for something to eat, seemed to please them greatly. Some grasped the idea at once, and the teacher asked them to explain it to those who did not comprehend. One point was especially dwelt upon—that they should not pray just as a matter of habit, but ask for specific objects. To illustrate, he said:—

“If you go home to-day and ask your mother for a new coat or dress, for a shawl, for a gun, for some potatoes, corn, milk, etc., all in one breath, she will very likely say to you, “Go away and think; and then, when you have decided upon what you need most, come to me and ask for it.”

When we got so far, the little clock on the schoolroom shelf had passed the hour for closing by a few minutes; and although the interest had been so well kept up that there was no sign of restlessness, the teacher promptly gave the notice to close by repeating the Lord’s Prayer in concert. Then the children filed out in line, and were soon on their way home.



Have you been able to see us this October afternoon? There we were in the one room, seated on benches with the long desks before us; the thatched roof, whitewashed walls, cemented floor; the cupboard in the corner, containing books; small, square blackboards on the walls; the four windows, two on each side of the room. There sits the teacher at his desk, and here is the large stone to step down from the one door as you go out. There is the map of Africa and the world; "for the first class study geography," they will grandly tell you. Here are the alphabet-cards, for beginners; and there hangs the colored Bible picture-roll—a gift from an American Sunday-school. I find the small plank blackboards are not sufficient for so many, and the slates are few and far between, this term. Hard times make it difficult for the children to earn much, and it is all the parents can do to clothe their little bodies.

As we look around we see some almost entirely destitute. Here is one, and we begin at once to see what can be done by such a little mite as she. How can she ever earn even a simple little dress? It seems as though it would take a year! But by degrees she learns to sweep our verandas (corners and all), grinds the pepper-corn, brings in a handful of chips, shells corn, pulls up weeds in our flower garden, etc., until we think she has "done what she could," and will value the dress far more than if we had given it to her at once. This also prevents any jealousy among her mates, who regard themselves as almost as destitute as she. So the dress sewed by her own little fingers, with such glad anticipations, is at last donned; and who knows but what her earnest little prayer for "a new dress" may be but the beginning of a desire to possess Christ's robe of righteousness.

I feel sure you will not forget in your daily prayer these Zulu boys and girls, who are just beginning to really pray.

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## MICRONESIA.

### FIRST GLIMPSES IN THE MICRONESIAN ISLANDS.

BY MISS E. T. CROSBY.

We are permitted to make the following extracts from a private letter from Miss Crosby, written just before reaching Kusaie, and sent back by a chance vessel. It is dated August 11, 1886.

. . . A WEEK ago last Sunday we crossed the line, and in consequence had two days in one. It was Sunday till twelve o'clock noon; then it was Monday till twelve o'clock at midnight, when Tuesday

began; so we had half a Sunday and half a Monday during that day we crossed the equator. We had a fine breeze, and did not feel the heat very much. Last week, on Thursday, we reached Tapituea. We anchored near the shore, as there were supplies to be left there, and we were very glad to see the land, even if we could not go on shore. We were obliged to anchor four miles from the mission station, because of the reef. We had used steam when approaching the island; as we anchored, the whistle was blown, and soon we saw canoes leaving the shore. This was our first glimpse of a coral island, and soon we were to have our first sight of the natives of these Gilbert Islands.

In a very short time the canoes were close to us, and in another moment the deck was crowded with natives in various costumes, or want of costumes. Many of them had simply the native fringe; many had two yards of print tied around their waists; one or two had shirts on; one man had a pair of pants, but he wore them with the upper part hanging down apron fashion, and the legs tied around his waist. They were very bright, intelligent-looking men, and were much cleaner than I expected to see them; those who came on board were not at all fierce-looking. They brought mats, shells, necklaces, and other articles, to barter for calico, food, horns, handkerchiefs, and other things.

I had just seated myself to write, when they came swarming over the sides. I had on my blue spectacles, to protect my eyes from the very bright reflection on the water. As they came flocking over the deck several eyed me curiously. Finally one, more daring than the rest, came and sat at my feet. The others waited a moment; then seeing nothing happened to him several more came, until there was a large circle sitting about me. I never wanted to be able to talk so much in my life as I did to those men. I knew their salutation, "*Con a mond*," so I said that, and they laughed as gleefully as children as they answered me.

Finally one of them, who had been gazing steadily at me, suddenly reached his hand up and touched my glasses very carefully with one finger. I took them off, and their looks of astonishment were so ludicrous that I could not help laughing. I suppose they thought I had two sets of eyes. I motioned to him to put them on, and he did; then the others wanted to try them. They handled them very carefully, and gave them back to me with undisguised astonishment and satisfaction. Then they wanted to examine my dress, kept feeling of it, and at last one old man capped the climax by wanting to trade a shell for my dress! He looked quite disgusted when I shook my head.

The men all had holes in their left ears large enough to put a cent through easily, and some of them had bunches of flowers in them. I had on a bow of red ribbon, and one of the men kept touching it and patting it; so finally I took it off and gave it to him, to see what he would do. He immediately slipped the ribbon through the hole in his ear, and wanted me to tie it. I did, in as pretty a bow as I could, and off he went, the envy of all his friends. Another wanted to trade a mat for a Japanese parasol I had. I gave it to him, and he opened it and promenaded the deck a few times, mincing like any dandy of a civilized nation.

When we went down stairs for prayers, a crowd collected round the windows of the saloon, and were very quiet all the time; they could hardly restrain themselves when Mrs. Pease played the organ. Dr. Pease was sitting directly under the window; I was sitting opposite, and noticed the natives at his window looking down at his head; after awhile one of them could restrain himself no longer, but put in his hand and gently felt of the Doctor's bald head, the others stretching their necks to see the effect. It was electrical; the Doctor jumped nearly into the middle of the room; we could not keep from shouting, and the natives jumped up and down in an ecstasy of fun. It is needless to say that Dr. Pease did not sit under a window again. We stayed at anchor there till toward night, and canoes were coming and going continually. I enjoyed this first experience among the islands of Micronesia very much.

Friday we reached Miami, where we remained only a short time. The Hawaiian missionary came on board (there are only Hawaiian missionaries among these islands), and brought some natives with him. These knew a little English — that is, they could say "Missionary," "America," "What," and "She," so as to be understood. We tried to have them say our names, but "Crawfish" was as near as they could come to "Crosby." From Miami we came to Tari-tari, where we anchored over Sunday. There we went into the lagoon. I have often heard of the beautiful waters of the lagoons, of the coral islands, but they are far more beautiful than any one could imagine them to be. The missionary and his wife came on board, and Sunday some of our party went on shore, taking the baby organ with them, and services were held. They had never seen or heard an organ before. Mrs. Pease played, and she and Miss Smith sang several pieces. Captain Turner talked to them, the Hawaiian missionary interpreting for him. Altogether they had a successful meeting, and thought they made some impression.

# Our Work at Home.

## ENTHUSIASM.

BY MRS. JOHN L. SCUDDER.

Read at the Sixteenth Annual Meeting of the Philadelphia Branch W. B. M.,  
Newark, N. J.

WE live in a pre-eminently enthusiastic age. Every department of this great land teems with life and enterprise. If the good, easy-going fathers of a century ago could appear on the earth to-day, they would stand bewildered in the midst of our modern activity. The whistle of steamboats, the rattle of elevated trains, the scream of locomotives, the whiz of electric bells, and endless other signs of life, would convince them that these are vastly different times from those in which they lived.

Mankind is everywhere on the hop, skip, and jump. An exhilaration seems to pervade the atmosphere, and society is wide-awake and progressive. Our churches, also, have caught the spirit of the age, and are carrying on their work with briskness and enterprise. Defunct, traditional methods have been dropped, and there is a manifest eagerness to adopt anything that will insure success. A new enthusiasm characterizes the Church of God, and this is as it should be, for enthusiasm means God in us.

In this particular age *women* are remarkably enthusiastic, and there is reason for it. For centuries they have been checked and repressed. Only of late have they come into possession of some of their rights, and been allowed to exercise their powers. They have become a recognized factor in the work and administration of the Church. Women far outnumber men in the sanctuary, and are by nature more religious. It is not, however, to tickle the vanity of woman that these facts are presented, but simply that she may realize her power, and spur herself on to fresh endeavor.

The power of *one* enthusiastic person cannot be overestimated. Had it not been for the enthusiasm of Queen Isabella, Columbus would never have discovered a new world.

Agnes Hedenstrom's enthusiastic work for her Master turned five thousand dirty, ragged sailors into well-dressed citizens, who despised the low haunts of vice they used to frequent.

Mary Livermore so fired the workers for the Sanitary Commission, that they raised thousands of dollars to give comforts to our sick and dying soldiery; and the deep soul of Frances Willard has



poured fresh life into the cause of temperance, and waked new zeal in many sluggish breasts.

In a little village in France, there lived a peasant family which numbered among its children a girl of sixteen summers. This little maiden was not honored by social station, nor could she boast of learning, for she could neither read nor write. Her chief beauty lay in her devotion to the religion she professed and a spotless life of purity.

One day she thought she heard voices that called her to save her loved country, France. The words she heard were, "Come and help us." Repeated again and again, they inspired her with courage and enthusiasm, and she offered herself to the French army, saying, "I am Joan the maid, sent by God to save France." They laughed her to scorn, and sent her home. It did seem absurd! A large, well-trained English army, who already had conquered many of the best cities of France, to be vanquished by a maid of sixteen!

The Governor had sent her home, but the "God in you" spirit could not be subdued. Again the voices call, and again she goes and pleads with the great military leaders; and such was her enthusiasm, and their desperation, that they let her lead them forth. One victory succeeded another, until England was vanquished, and Charles VII. wore his crown as King of France.

This thrilling episode of history is but an image of the times in which we live. To-day a heathen world sits enslaved in sin and degradation, and the worst slave of all is — *woman*. Our sisters in heathen darkness are crying, "Come and help us; come and help us!" and shall we, who live in the full light of gospel glory, refuse to hear their call? Shall we not rather go forward, from victory to victory, until every knee shall bow, and every tongue confess that Christ is King?

Enthusiasm in its full meaning signifies work. It is not a spark of inspiration caught in a stirring meeting, which goes out with the first breeze from the world; it is rather the kindling of a purpose, which shall show itself in active labor. Momentary gush is not enthusiasm, any more than letting off steam is propelling a train. Enthusiasm must be tested; "By its fruits ye shall know it." If a lady can sufficiently enthuse her husband about missions to have him say, "Mary, here is a dollar, or five dollars, for your mite-box," then she is of the right spirit, and should not hesitate to turn her zeal upon her neighbors and friends. When making calls, instead of talking at full length on the trials in her kitchen, or the latest fashion, or possibly the flaw in last Sabbath's sermon, she should use her womanly tact and switch off the conversation

upon the *greater* trials borne by women in *heathen* lands. There is a dear, good lady who achieves great results working in this way. She can so quickly arouse those with whom she comes in contact, that a group of ladies said of her, "Whenever Mrs. W— calls on me and talks a few moments about missions, I always give her the contents of my purse, no matter how much I have in it. And more than that, she always makes me feel it to be a great privilege to do so." The Church of Christ should be full of such enthusiasts.

With the command of our Saviour, "Go ye into all the world," with millions dying in sin and suffering, dare we be indifferent? Shall we, in this Christian civilization, take our talents and, like faithless servants, hide them in the ground? Nay, rather let us use every power that God has given us, remembering that "unto whomsoever much is given, of him shall be *much* required."

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## In Memoriam.

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MRS. WM. S. HOUGHTON.

DIED, December 31, 1886, Mrs. S. I. Houghton, wife of Mr. Wm. S. Houghton, of Boston, Mass.

Once more the Woman's Board is called upon to mourn the loss of a loved and honored Director, Mrs. Wm. S. Houghton. Being made a member of the Executive Committee of the Board early in its history, for fourteen years she was an ardent lover and promoter of its interests, sparing neither time nor effort when she could be of assistance in any of its departments. As a member of the financial and other sub-committees, her sterling common sense, good judgment, and frank expression of opinion were invaluable wherever she undertook responsible service, especially when purchasing for the missionaries, and in financial matters her carefulness was extreme. Board and missionary money were sacred trusts to her, and must be made to accomplish their utmost.

Another strong characteristic was her large hearted, systematic benevolence. Blessed with abundant means, her purse was always open to the claims of the suffering and the sorrowing everywhere, and she was a liberal giver to both Home and Foreign Missions, and there are few of the missionaries of the Board who have not received more than one token of her generous thoughtfulness. Her loss will be deeply felt on almost every mission-field. Her generosity in the Board and in her church, among her poor, and in

her large circle of friends, was as unobtrusive as it was lavish. Many anonymous gifts, and the sudden appearance of needed comforts at the Board Rooms or among her friends, were traced to her.

To her energy and executive ability were added remarkably strong affections, a genial, sunny, cordial temperament, a bright humor and attractive presence, that made her a welcome visitor in many a circle; yet the one desire of her life was to be a true servant to her Lord, and a faithful steward of what he had given her. A year of illness sorely hampered her body, but her energy still remained, and mind and heart lost none of their activity, and the same thoughtfulness sent forth kindly messages and gifts from her sick-room as in health.

In the earliest hours of the last day of the old year she fell asleep; at dawn her spirit took its flight. The glad new year found her in the other world, every longing of her intense nature satisfied, entering into full, unhampered service for her Lord.

Her faith is sight;  
Her hope is full delight;  
The shadowy veil of time is rent in twain.  
Her untold bliss,—  
What thought can follow this!  
To her to live was Christ; to die, indeed was gain.

Her eyes have seen  
The King, no veil between,  
In blood-dipped vesture gloriously arrayed.  
No earth-breathed haze  
Can dim that rapturous gaze;  
She sees Him face to face on whom her guilt was laid.

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### MARANATHA.

BY MRS. H. ROSCOE EDGETT.

Watch now the gray of this marvelous dawning!  
See His inheritance, washed and redeemed!  
Toil we in tears? He gives joy for our mourning;  
Even now the wheels of His chariot gleamed!  
Look ye! The hills of the Orient are white!  
Riseth the day! Past forever the night!  
Joy! for the King cometh, glorious in might!  
Behold, now, Maranatha!

Cometh the Master! All drooping and golden,  
Reaper, the grain waveth close to thy hand;  
The dial's high-noon mark thy heart shall embolden:  
Work till the sheaves are well folded in band.

Wielding the ploughshare, the sickle, or flail,  
 Reaper, the work of thy hand shall prevail;  
 "Seed-time and harvest"—His word *shall not fail!*  
 Behold, now, Maranatha!

Precious the souls that are falling and dying,—  
 Dying eternally,— even at thy feet;  
 Strengthen thy zeal! Lo, the moments are flying.  
 Weariness bows thee, but rest shall be sweet.  
 Woman, thy place with the gleaners may be,  
 Yet surely rich portions are waiting for thee;  
 For He whom thou lovest thy strivings doth see  
 Behold, now, Maranatha!

Rise we, then, cheerily lifting our burdens;  
 Grateful, our lips can but frame a new song;  
 Souls are redeemed,— precious souls for our guerdon;  
 Saviour, *to thee* doth the glory belong.  
 Henceforth may we labor with hearts all aflame,  
 As Ruth to the harvest in quietness came,  
 Woman working for woman in Jesus' dear name.  
 Behold, now, Maranatha!

FAIRPORT, Dec. 11, 1886.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from Nov. 18 to Dec. 18, 1886.*

MISS EMMA CARRUTH, TREASURER.

### MAINE.

*Maine Branch.*—Mrs. W. S. Dana, Treas. Bath, Central Cong. Ch. and Soc'y, \$28; Bethel, First Cong. Ch., Aux., \$15; Yarmouth, First Cong. Ch., Buds of Promise, \$50; Gilead, Y. L. M. C., Mountain Rills, \$5; Albany, Mrs. Lovejoy, \$5; Portland, State St. Ch., A Friend, \$5, \$108 00  
*Bangor.*—Central Cong. Ch., 10 00  
*Castine.*—Desert Palm Soc'y, 20 00  
*Wells.*—Ladies of First Ch., 18 40  
 Total, \$156 40

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss A. E. McIntire, Treas. Bedford, Thurston Band, \$33; Centre Harbor, Aux., \$9; Concord, Wheeler Circle, \$60;

Dunbarton, Hillside Laborers, \$3, Mrs. Inez Dickey, \$5; Exeter, Mrs. Woodbridge Odlin, of wh. \$25 const. L. M. Miss Mary H. Black, \$26; Hanover, Aux., \$55.05; Lyme, Aux., \$20; Northwood, Mrs. E. E. Wiggin, \$25; West Lebanon, Aux., \$11, \$247 05  
*Franklin.*—Cong. Ch. and Soc'y, 10 00  
 Total, \$257 05

### VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Bellows Falls, Mt. Kilburn M. C., \$5; Bridport, Aux., \$10; Burlington, Aux., \$25; Hartford, Aux., \$53; Middlebury, Aux., \$84; Newport, Aux., prev. contri., const. L. M. Mrs. Carrie D. Ranney, \$7.50; Orwell, Aux., of wh. \$50 const.



L. M's Mrs. Gideon Abby,  
Miss Kate Thomas, \$68.16;  
Quechee, Aux., \$13; Spring-  
field, Aux., \$23; St. Johns-  
bury, So. Ch., Little Helpers,  
\$5; No. Ch., Aux., \$19.66, \$313 32

Total, \$313 32

MASSACHUSETTS.

Acton.—Cong. Ch., \$15 00  
Amesbury and Salisbury.—  
Members of Union Evangelical S. S., 1 60

Andover and Woburn Branch.—  
Miss E. F. Wilder, Treas.  
Maplewood, Aux., \$16; Mel-  
rose, Aux., \$91; Methuen,  
Aux., \$30; Winchester, Open  
Door M. C., \$12; Woburn,  
Aux., of wh. \$25 by Mrs.  
Clara Parker, const. self L.  
M., and prev. contri. const. L.  
M. Miss Esther Richardson,  
\$115; Woburn Workers, \$30;  
Malden, Aux., of wh. \$25  
const. L. M. Miss Mary Louise  
Stevens, and \$25, Thank-off.,  
const. L. M. Mrs. Abby F.  
Pease, \$110, 404 00

Barnstable Branch.—Miss A.  
Snow, Treas. East Falmouth,  
Aux., \$8; Truro, Aux., \$5;  
Wellfleet, Aux., \$4.75, 17 75

Berkshire Branch.—Mrs. S. N.  
Russell, Treas. Dalton, Young  
Ladies' Soc'y, \$99; Great Bar-  
rington, Aux., \$57; Hinsdale,  
Mountain Rill, \$62.50; Lee,  
Junior Aux., \$127; Monterey,  
Aux., \$20; New Lebanon,  
Aux., \$10.39; Pittsfield, First  
Ch., Aux., \$28.69, South Ch.,  
Aux., \$9.69; Stockbridge,  
Aux., \$20; Williamstown, In  
His Name, \$80, 514 27

Edgartown.—Chloe M. Coffin,  
const. L. M. Miss Sarah A.  
Coffin, 25 00

Essex North Branch.—Mrs.  
A. Hammond, Treas. Brad-  
ford, Aux., \$112; Haverhill,  
North Ch., Aux., \$46; Pen-  
tucket, M. B., \$100; Newbury-  
port, Aux., \$75; Salisbury  
Point, Aux., \$10, 343 00

Essex South Branch.—Miss  
S. W. Clark, Treas. Lynn,  
First Ch., Aux., of wh. \$25 by  
Mrs. Cobb, const. L. M. Miss  
Caroline A. Bancroft, \$30;  
Lynn, North Ch., M. C., \$5;  
Beverly, Dane St. Ch., Aux.,  
\$155; South Peabody, Do  
What We Can M. C., \$7.53, 197 53

Franklin Co. Branch.—Miss L.  
A. Sparhawk, Treas. Green-  
field, Aux., \$13.35; Whately,

Aux., prev. contri. const. L.  
M. Mrs. M. Howes, \$8; Shel-  
burne Falls, Morning Star  
M. C., \$6.81, \$28 16

Hampshire Co. Branch.—Miss  
I. G. Clarke, Treas. East-  
hampton, Emily M. C., \$15;  
Northampton, Aux., First  
Ch. div., \$70; So. Hadley,  
Aux., \$36; Southampton,  
Aux., \$50.80, 171 80

Huntington.—First Cong. Ch., 2 00

Mansfield.—Ladies' Miss'y  
Soc'y, 10 00

Middlesex Branch.—Mrs. M. W.  
Warren, Treas. Thank-off., 10 00

Middlesex Union Conf. Asso.—  
Mrs. E. D. Sawin, Treas.  
Acton, Aux., \$17; Concord,  
Aux., \$40, Trinitarian Ch. S.  
S. Miss'y Asso., \$40, 97 00

Norfolk and Pilgrim Branch.—  
Mrs. F. Shaw, Treas. Ply-  
mouth, Pilgrim Stepping-  
Stones, of wh. \$100 const. L.  
M. Mrs. Lydia G. Bradford,  
\$150; Holbrook, Torch-  
Bearers, \$25; Little Lights,  
\$14; Quincy, Aux., \$20, 209 00

Springfield Branch.—Miss H.  
T. Buckingham, Treas.  
Agawam, Aux., \$40; South  
Hadley Falls, Aux., \$15; Lud-  
low Centre, Aux., \$8; Spring-  
field, South Ch., Aux., \$6.35;  
Westfield, Second Ch., Scat-  
tergoods, \$25, 94 35

Suffolk Branch.—Miss M. B.  
Child, Treas. Boston, Cen-  
tral Ch., Aux., \$241; Berkeley  
St. Ch., Aux., \$185.25; Rox-  
bury, Highland Ch., High-  
land Messengers, \$9.66, Im-  
manuel Ch., Aux., of wh. \$25  
by Mrs. Ariel Low, const. L.  
M. Mrs. Mary W. Caffrey, and  
\$25 by Mrs. James Fisher  
const. L. M. Mrs. Mary L. Pear-  
son, \$61.38, Eliot Ch., Aux., \$15;  
West Roxbury, South Evan-  
gelical Ch., Aux., \$38.50; Dor-  
chester, Village Ch., Aux., \$50;  
Charlestown, Winthrop Ch.,  
Aux., \$102; Chelsea, First Ch.,  
Aux., \$117.50, Central Ch.,  
Aux., \$9; Somerville, Pros-  
pect Hill, Aux., \$30; Newton,  
A Friend, 50 cts., Eliot Ch.,  
Y. L. Aux., \$60; Newton  
Centre, Aux., \$63.79; A Friend,  
75 cts., Maria B. Furber M.  
C., \$10; Dedham, Chapel Rays,  
\$20; Wellesley Hills, Aux.,  
\$70, 1,064 33

West Cummington.—A Friend, 40

Worcester Co. Branch.—Mrs.  
C. A. Lincoln, Treas. Ash-  
burnham, Aux., \$15; Athol,  
Aux., of wh. \$50 const. L. M's  
Mrs. Caroline Sawin and Mrs.

Etta Kendall, \$55, Busy Bees, of wh. \$75 const. L. M.'s Mrs. B. L. Staples, Miss Anna Allen, Miss Jennie Turner, \$76; Fitchburg, Aux., C. C. C. Ch., \$53.20, Rollstone Ch., Aux., \$65; Grafton, Aux., prev. contri. const. L. M.'s Mrs. T. T. Griggs, Mrs. Katie Allen, Mrs. Joseph Dodge, \$50.25; Leicester, Aux., const. L. M. Miss Hannah Chilsen, \$100; Strawberry Hill Gleaners, \$5; Leominster, Aux., \$50; Primary Dept., S. S., \$10; Millbury, Aux., First Ch., \$50.40, New Braintree, Aux., \$10; North Brookfield, Aux., \$14.98; Oxford, Woman's Miss'y Soc'y, \$5; Saunderville, Aux., \$12; Spencer, Aux., of wh. \$50 const. L. M.'s Mrs. L. H. Upham, Mrs. E. E. Stone, \$53; Riverside Helpers, \$25; Winchendon, Aux., \$92.85; Worcester, Pilgrim Ch., Aux., \$10, Piedmont Ch., Miss'y Gleaners, \$20, Plymouth Ch., \$58.25; Shrewsbury, Aux., of wh. \$25 const. L. M. Mrs. S. H. Johnson, \$27, \$857 93

Total, \$4,083 12

#### LEGACY.

Legacy of Catherine P. A. Lillie, Roxbury, \$400 00

#### CONNECTICUT.

*Hartford Branch.*—Miss A. Morris, Treas. Buckingham, M. C., \$5; Columbia, Apple Blossoms, \$15; Hartford, Centre Ch., Aux., of wh. \$25 by Miss Louise Root, const. L. M. Miss Emma Bunce, \$862.40, Pearl St. Ch. Aux., of wh. \$100 const. L. M.'s Miss Lucy O. Mather, Miss Lilia H. Prentice, Miss Emma L. Rood, Miss Nellie K. Stevens, \$130.25; Hebron, Aux., \$20.50, M. C., \$5, \$538 15

*New Haven Branch.*—Miss J. Twining, Treas. Bridgeport, North Ch., M. C., \$10; Cheerful Workers, \$10, Infant Cl. S. S., \$15, South Ch., M. C., \$50; Chester, Aux., const. L. M. Mrs. Orrelia Watrous, \$25; Colebrook, Aux., \$17; Darien, Busy Bees, \$5; Goshen, Buds of Promise, \$5; Litchfield, Y. L. M. C., \$130; Madison, Aux., \$110; Middletown, First Ch., Aux., \$75.40; New Britain, First Ch., Aux.,

const. L. M. Mrs. Emma F. Plumley Burroughs, \$25; New Haven, Centre Ch., \$5, College St. Ch., S. S., \$20; Fair Haven, First Ch., of wh. \$25 by Mrs. Burdett Hart, const. L. M. Miss Fannie M. Bigelow, \$130.35, Humphrey Street Ch., Aux., \$22.40, Davenport Ch., Aux., \$1; United Ch., Aux., \$41, Yale College Ch., Aux., \$125; Norfolk, Mountain Wide-Awakes, \$45.60; Northford, Aux., of wh. \$25 const. L. M. Mrs. Henry S. Snyder, \$55; North Haven, Mrs. E. B. M. Page, const. L. M. Mrs. Cornelia B. Page, \$25; Norwalk, Y. L. M. B., \$10; Plantsville, Y. L. M. C., \$5; Salisbury, Aux., by Mrs. A. H. Holley, const. L. M. Mrs. J. C. Goddard, \$25, A Friend, const. L. M. Miss Julia F. Hopson, \$40, \$1,027 75  
*North Stonington.*—Aux., 30 00

Total, \$1,595 90

#### NEW YORK.

*New York State Branch.*—Miss C. A. Holmes, Treas. Jamestown, M. C., \$25; Fairport, M. C., \$36; Gloversville, M. C., \$70.22; New Haven, Aux., \$16; Buffalo, Aux., \$25; Fairport, Aux., \$26; Lockport, Aux., \$33, \$231 22  
*Schenectady.*—Ladies of Cong. Ch., 10 00

Total, \$241 22

#### NEW JERSEY.

*Stanley.*—Helping Hands, \$5 00  
Total, \$5 00

#### CANADA.

Canadian W. B. M., \$499 50  
Total, \$499 50

#### CHINA.

*Tung-cho.*—Miss'y Soc'y, \$18 00  
\$18 00

General Funds, \$7,169 51  
Leaflets, 25 69  
Legacy, 400 00

Total, \$7,595 20

MISS HARRIET W. MAY,  
Ass't Treas.



"THE MASTER IS COME, AND CALLETH FOR THEE."

BY MISS ADA HAVEN.

A CALL has been issued for six young ladies for North China. Now, whom does China want?

In the first place, China wants the one whom God wants. But you will ask, "How is one to know that?"

Now ask your soul candidly whether you have ever thought of the question at all? Are you sure that God does *not* want *you*? If you have never done so, then let me ask of you to think of it soberly, sincerely, prayerfully, without a mind already made up to one course or another, and you will get the right answer, whatever that may be. It never occurred to me that God might want *me*, until I had the question thus brought up to me for consideration. From that time it became the ruling desire of my life. Talk it over with God. Lay your life in his hands.

In the next place, China wants the one who wants to come. If, after committing your all to him in this way, you still can remain contentedly at home, then probably your place is there. If you do not feel it your privilege to go, then probably it is not your duty. If you feel God's will taking hold of both your will and inclination, you can go with thankful heart. But do not let your own will drive you against your inclination, "like a quarry slave at night, scourged to his dungeon." China wants *missionaries*,—those who are *sent*; not exiles,—those who are driven out. If you cannot feel you are called to go, then probably you are called to stay.

But, on the other hand, China wants the one who is wanted at home. If the work will get along just as well at home without a person as with her, then probably the work abroad can get along without her equally well. China needs a person who cannot well be spared from the home work. But you will ask, "Why rob Peter to pay Paul?" That would be a pity indeed! But suppose Paul were dying of want, and Peter should freely and generously give him something which would, perhaps, cost him a little self-sacrifice; what then? Would not both Peter and Paul receive a

blessing? It is surely something to be very thankful for that God has given you a place to work for him at home, a work of your own, which no one did before you came, and no one feels as if they could take from you. But what if some such thing as this should happen: what if you should feel it your call to lay down this work, while those who before have never put their hand to such employment should feel that they could not see it fall to the ground—should, for your sake and the Master's, carry it on for you? Would you not in this way be doing a double service? Or, supposing your work at home has hitherto laid in other directions, and you have never done public work for the Master; it would not necessarily be a reason for staying at home, provided you feel that the Master calls you. He can teach you all that you do not know. "Follow thou me, and I will make thee a fisher of men." I cannot tell you how much this has helped me, and still helps me, this blessed promise, with its one equally blessed condition,—following Jesus.

So much for what China wants. It may be your heart may cheerfully say, "Here am I, Lord; send me," and yet your friends may have objections. For instance, they may say such talent as yours should not be wasted on a heathen field. People of talent who are not Christians, are very apt to act like spoiled children with their gifts, as if the very fact that they had received so much were a reason why they should be unwilling to share it, using it only for their own pleasure or glory. They will find it hard to understand *why* you feel glad to use for the Master *all* he has given you, and just where he appoints. They will, perhaps, say something to you about hiding your light under a bushel. Now, there are two ways of rendering a candle's light utterly useless. One is to put it under a bushel; another is to put it in the blaze of the noonday sun. There is one way of rendering the candle useful; that is, to light it and carry it into a place otherwise dark, and the darker and more dangerous the place, the more blessed will be the shining. I have met many men and women of rare refinement on the mission-field, but I have never yet met one who felt as if these gifts were being thrown away. But I know of one missionary, at least, who wishes she had some gifts.—who wishes she were very much more in every way, that she might do more efficient work for the Lord. One cannot have too much to give to the Master.

Or, it may be, you may have objections of your own. Perhaps you think you are too old. Well, perhaps you are. Those who come out over forty usually find it hard to acquire the language. But many of exceptional usefulness have come out over thirty. The younger the better, of course, so far as the acquisition of language is



concerned; but the wisdom and experience of years might make up for the quick tongue of youth. One often hears the remark that it is fortunate that new missionaries are dumb, that they may find out what to say before they try to say it. It requires hard digging to learn the Chinese language, but it is still more difficult to learn the Chinese people!

Now let us revert to this subject of the language. That may be a bugbear to you. Well, it is a hard language, to tell the truth, and I suppose there are not a score of adult foreigners in all China who speak like natives; but there are hundreds who are proclaiming the truths of the kingdom of heaven in language perfectly intelligible. What a pity that there are not thousands! No case is on record of any one who, after a fair trial, went home because unable to learn the language. Some one on being asked what three qualifications were requisite in a missionary to China, laconically replied, "Grace, grit, and gumption." And it is certainly true. Furnished with these three, the language will not seem the hardest part of the work. There is one thing that is harder than to see yourself surrounded by those who have never heard the gospel, and to be dumb before them, though your heart is all on fire to speak to them. That harder thing is to find your burning words fall on cold ears, till finally you feel yourself chilled, too. Here is where the grace, grit, and gumption are going to be most needed.

Or you will say, If the work is so hard in China, we prefer Japan. That is natural. The secretaries tell us that they have many applicants who desire to go to Japan, but almost none willing to be sent to China. We are glad for the first clause,—sorry, very sorry for the second. God forbid that any one whose heart is fixed on Japan, should be turned aside to come to China! While our whole hearts are set on the salvation of China, we can but say to Japan, "Thy need is greater than mine." Yet, on the other hand, when there is so much water in the wells of salvation, is it not a pity, a shame, that any one should die of thirst, simply because there were not people enough to carry the water? Are there not men and women enough in the Christian Church to supply the need of both Japan and China? Just as sure as God is God, there is a glorious future in store for China. How soon it is to come will depend on the Christian Church.

But you will say, We do not believe they are all dying of thirst. We believe in annihilation, or restoration, or some other ation leading up to salvation. Now, *do* you believe? Do you really know? I *know* almost *nothing* with respect to the future state of the heathen. It is one of the subjects which I am wholly content

to trust to One wiser than I. The Christ who died for them is their judge. But this *I do know*, that He who died for us and them, our risen Lord, when he left the earth, left this message for us: "Go ye into all the world, and preach the gospel to *every creature*." And how nobly that command was fulfilled by those who heard it! And what a glorious line of martyrs laid down their lives before the gospel was brought down to us! Well was it for us that, instead of stopping to theorize about Eschatology, they considered the finished work of Christ as the beginning of the work of the Church.

Or you may say, When we think of all that Christ has done for us in purchasing our salvation, and of the noble army of martyrs who have brought the news down to us, it is easy to be impelled by a gush of enthusiasm and a glow of zeal, and, sustained by this to leave all. But when one has fairly gone; when the drudgery of the preparation work abates the gushing enthusiasm; when the coldness with which the message is sometimes received quenches glowing zeal; when the dark days begin to settle down,—what then? Well, it is a good thing that enthusiasm and zeal give out as soon as they do, for it is only after one has ceased to depend on them, and has learned that all the strength must come from Christ, that the true joy of the missionary life begins. That joy I cannot write about; you must come and try it for yourself. You ask about the *dark* days, do you? Well, Jesus understood all about that. I really think one needs to obey the command, "Go ye into all the world, and preach the gospel to every creature," before one can fully know in one's own life the truth and the sweetness of the blessed promise, the very last words of the ascending Lord, "Lo, I am with you all the days."

That this question of supply of laborers is resting on the hearts of home workers as well as missionaries, is shown in the following, received from one of them:—

#### "WHERE ARE THE LABORERS?"

MOTHERS, let us ask ourselves that question in our closets on our knees, and see if the answer will not come, They are even now within our own homes. That gifted son, for whom we have ambitious hopes of earthly fame and success; that daughter, whose culture and accomplishments you hope will fit her to shine in any circle; even these the Master may be calling to the harvest-field. While we pray, "Lord, send laborers," and are holding back from his service our own sons and daughters, are we not keeping back part of the price of our own consecration? But we say, How can we willingly allow them to go and bury themselves among a peo-

ple whose degradation makes them incapable of appreciating those gifted by nature and education? Let us ask ourselves another question: Wherein should we differ from the most degraded heathen, if Christ had not left the glories of heaven to take up his abode amid poverty and ill-treatment, and finally suffer the most shameful and painful of deaths, that he might bring the gift of salvation to us? Shall we not be willing to have our children follow in the footsteps of our Master?

O happy mother, whose son or daughter is counted worthy to labor in the harvest-field of the King of kings!

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### LETTER FROM MISS EVA SWIFT, OF MADURA.

FIRST on the list in my affections and in my prayers is the Boarding-School; second, the Compound Day-School in connection with this; and then the four Hindu Girls' Schools in the town. It seems hardly fair to make this division, but it is natural to give the most of one's thoughts and time to the more responsible part of one's work. I find that the attention I must give to the Normal School is much greater than that I find it necessary to give to the other schools.

In all the schools there are twenty teachers, besides the others who are necessary to the school, but do not teach: such, for instance, as the conductresses, who go from house to house to call and bring the children to school; Santiago, the Maistry; Arulanthu, a sharp young boy who cuts wood and brings supplies from the bazaar; Packiam, the cook-woman; a lordly old Mohammedan and his son, who come twice a week to take the wash, and who, by the way, impose upon my patience dreadfully by being so irregular; then, last and not least, a woman whom we call the sweeper. The Maistry takes my orders, and buys supplies from the money which I advance when he presents his accounts all duly balanced. He carries a long, blue account book with him for my school account; and when I see Maistry strolling around the compound with that blue book under his arm, I immediately get out my money, for I know that before many minutes will have passed he will present his book, and say, "Money, madame!" Then follows a careful investigation of every page and every item, and a consultation about the price of red pepper and turmeric, and coriander seed, etc., etc., until I am satisfied that my last installment has been carefully expended, and then another is forthcoming, and that blue book is seen no more until this rs. 5,000 are all gone. Maistry

pays the lordly Mohammedan, the sweeper, and the boy, thus saving me that trouble. All the others come to me for their salaries, and very careful must I be in keeping my accounts, in order to avoid getting them "all mixed up." . . . Arulanthu, the boy, has just rushed in with a large basket of plantains, which he deposited under the table, and rushed out again. This basket of plantains is the Sunday-noon treat to the girls,—an established custom in the school.

Mary Rajanayagam, my head-mistress, is a very slight, fair, pretty girl, about twenty years of age, who wields a strong influence among the girls. I value her very highly, and am sorry that I shall lose her soon, as she desires very much to take an unusual stand for a Tamil woman, and study medicine. She has a higher certificate than any other female teacher employed by the mission. She works hard, and accomplishes a great deal. Her sphere is in the day-school, which finds room on the verandas of the depository across the compound. Then she superintends the Normal School pupils as they teach, and between times she looks after the little A B C classes. My belief is that the foundation must be good, so I put my very best teacher to work at that. There, also, under Mary, my young teacher Samathanam works. (Samathanam means peace.) Last year Samathanam was a pupil in the school.

. . . . .  
This little day-school is a most cheerful little place. As Dr. Root said one day to me, "Your children do have just the nicest time of any school-children I ever saw. They seem to be singing nearly all the time." Just then teacher and children were spending their recess in pulling up the weeds which had sprung up around the house, and they were chattering and laughing so merrily that our attention was attracted by it. They were having a jolly good time over a very necessary and troublesome job. After our two Normal pupils have finished their week's work in teaching, before the next two pupils take charge of the classes an examination is conducted, and once a month I give little prizes, perhaps fifteen cents' worth of pencils and pens, and to some the native cakes that they are so fond of. This sounds very small, but my little pile of prizes makes their bright young eyes brighter, and they go away afterward very happy indeed.

. . . . .  
At the beginning of the year the number of boarders was 93, and this with the teachers made up 100 souls to be provided for. Notwithstanding this large number of girls admitted, I was obliged to refuse many who applied. I had enough money then to carry them



through successfully, thanks to the generosity of the Board and to the help of the Government. At the beginning of last year three classes were reorganized as "normal school," and a certain grant was promised by the Government. But this year the "Educational Code" was revised, and several rules laid down which make it impossible to earn so much grant. These rules caused great trouble in every "normal school" throughout the Presidency; and mine was no exception, for I found myself very much embarrassed financially, for it was entirely too late in the year to ask aid or expect it from home. So after consulting with the mission on the subject, I decided that there was only one thing to do, and that was to send the surplus number of girls back to their homes. This I was very sorry indeed to do, and it required all the moral courage I possessed to dismiss them, for they wanted to remain, and I was anxious to keep them; but to do so meant debt, and that I could not think of. I dismissed more than 30 girls, bringing the number down to 70. The children of the day-school really belong to the boarding-school, but have never been included in the number in any report. My head-master, Daredason, is the training-master, and has charge of the normal class of 17 pupils. He has, of course, the general supervision of the upper classes, and has charge of my school correspondence, which he does under my direction. . . . My assistant-master is working very hard this year over his class of more than 30 girls. I have just prepared, with his assistance, a course of Bible study in Kings and Chronicles for his class. . . . Of Simon, second assistant-master, I have written at some length before. I am afraid I shall lose him entirely, as he will probably be called away for a place as catechist or pastor. He has been absent for more than a week now, on account of a sudden illness. Of my boarding-school there is much of interest to tell, if there was time to speak of individuals.

I wrote, some weeks ago, about the revival in the school. This is by no means finished. After the time of which I wrote, when many of the girls were under deep conviction of sin, there has been an uninterrupted season of prayer and praise. The scenes among the girls at night, after the lessons for the day were over, rival anything I ever saw at home, and are beyond description. Many of the girls who had been thus under conviction were afterward troubled with doubts and fears, and what they called temptations. So many of them came to me with their sorrowful stories of struggle with these temptations, that I called a meeting one afternoon for the whole school, and took as my theme the subject of temptations. After the meeting, those girls who had been so troubled went away to the prayer-rooms, and remained

there for some time in prayer and meditation, and late in the afternoon they came out, calling to all the girls as they went that the Lord had delivered them from all their unbelief and from their fears; and "now we are so happy," they concluded. As soon as this was made known quite a number of the smaller girls, who had been comparatively untouched up to that time, rushed into the prayer-rooms, and there, with tears and cries, confessed their sins and implored pardon. After the evening meal the whole school was one scene of rejoicing. In one corner a large group of girls were talking and praying with one or two girls who had not yet come into possession of such joy and peace as the others knew they could have. In another place a number of girls were singing, and their songs would now and then be interrupted by some girl repeating, in a clear, happy voice, some passage of Scripture; then they would begin again with their accompaniment of clapping hands. Just outside the door was another group of girls kneeling in most perfect unconcern or disregard of those coming and going around them, praying in most earnest tones for a still greater blessing upon them all. In still another room a lot of girls were crying, "More, more, more of thy Holy Spirit, O Lord!" In short, the whole number of girls had given themselves completely up to this one thing. The excitement ran so high that I began to fear for them; but I had not the heart to stop them from their prayers and singing, and when the clock struck nine they heeded the signal, and began to prepare for bed, where they are all expected to be by half-past nine. Like all Orientals, these children are excitable; but with all the excitement I know there is depth and strength to their convictions. We have begun a noon prayer-meeting, which is well sustained. This meeting was not begun as a school-meeting, but one to which any girl could come if she desired; but there was to be no compulsion about it. All the girls are anxious to come, and feel it very hard to be unable to be present if it happens that extra lessons prevent them from coming.

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Miss Wright, under date of Oct. 23d, says:—

THE new building for the new college—"Anatolia College"—is nearly done. There is much enthusiasm shown by native friends in raising money toward it.

In the girls' school, too, we have a new departure in the addition of a Greek teacher from Smyrna. We shall now be able to offer some inducements to come to us to the many Greek girls in our field. We begin with eight Greek pupils. We have some hopes of a few Turkish girls, too. Two are already promised us,

but I fear their parents will shrink from the opprobrium of doing so unusual a thing as to give their children to be taught by Christians. Custom is a wonderfully strong force here. Turkish women peering into our houses, opening drawers and boxes, and gazing with awe into our mirrors, and asking "Why do they do this?" "Why do they not do that?" are always perfectly satisfied with the reply, "It is their custom."

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### OUR NEW MISSIONARY.

THE meeting at our rooms of Friday, December 10th, was of marked interest to those accustomed to gather there, as being the one in which we bade "good-bye" to Miss Lucy M. Ingersoll, M.D., who has gone to San Francisco, from which point she will start for Micronesia, about May 1st. The following facts, which were given in answer to questions, will enable our readers to know her somewhat personally, and to follow her work with intelligent interest.

During her early life her father was a minister in Kansas, and she became fully acquainted with the hardships of pioneer life. In 1875 she entered a training-school for nurses in New Haven. Returning after six years to Chicago, she took a full course of study in medicine, working beyond her strength, and bringing on a severe illness. Her anxiety on recovery was to devote herself to work wherever the Master might call. At first her thought turned to India; but upon applying to the A. B. C. F. M., she was induced to accept a place in Miss Fletcher's school in Ponape,—a position calling loudly for an efficient and earnest worker. Though not her first choice, she has come to regard Micronesia as "her field," and her interest in it has strengthened as her preparations to enter upon her work have progressed. She is fond of teaching, and her medical preparation will be a valuable instrumentality in her service.

We give the parting word of one who was present, that all our readers may do their part to verify its promise, and so "enter into" the labors of our new missionary: "Scattered all over the land are those who will bear you on their hearts."

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## Home Department.

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### TO THE YOUNG LADIES.

THE plan of work for the Junior Societies calls for \$8,500.

The work in Mexico is to continue in the form of Miss Haskins' salary. In Micronesia you are to have Miss Fletcher for your

missionary, and in Japan, Mrs. Gulick. In China, your "beloved physician," Miss Murdock, will still be yours, with her dispensary work. In India, Miss Emily Bissell is commended to your care, in addition to the boarding-school in Manamadura, and the boarding-school for girls in Dindigul. The children are to take from you the eight village-schools, which have been on your list, but this loss will be made up by some extra items in Turkey, where you still are asked to aid Marash College. The building in San Sebastian for Mrs. Gulick's school is still your charge.

Miss Gilson, of Africa, must come home for awhile, but you are asked to provide the salary for her successor,—an act of faith on your part, which, we doubt not, will meet its appropriate reward.

As new needs are constantly springing up in your immediate neighborhoods, a generous provision in form of a general fund is most earnestly recommended by your Committee.

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## MISSION BANDS OF THE W. B. M. I.

\$4,500 FOR 1887.

### COURSE OF STUDY.

JANUARY AND FEBRUARY.—China, and the Bridgman School.

MARCH AND APRIL.—Africa, and Umzumbe Home.

MAY AND JUNE.—Micronesia, and Morning Star Mission.

JULY AND AUGUST.—Turkey, and the Hadjin Home.

SEPTEMBER, OCTOBER, AND NOVEMBER.—India, and eight village-schools.

DECEMBER.—Review and Christmas offering.

MRS. S. S. ROGERS,

MRS. CHAS. LATIMER,

MRS. J. N. STEEL,

*Committee on Children's Work.*

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To all who have tried and succeeded, and yet more to all who have tried and failed to make a missionary meeting interesting, we earnestly recommend Miss Pollock's spicy account of "That Missionary Meeting," published in the January number of the *Mission Studies*, read at the Annual Meeting in Cleveland. It gave instruction to the new recruits, inspiration to the faint-hearted, and a new purpose to even the most faithful and successful of the great missionary army gathered there.



# STUDIES IN MISSIONARY HISTORY.

## JAPAN—No. 1.

*Opening of Japan.* Beginning of American Board Mission. See *Mission Studies*, February, 1887.

*Stations.* Location. When occupied? See *Mission Studies*, February, 1887.

*Missionaries.* Locate the missionaries supported by the Woman's Boards at their stations. Are any engaged in evangelistic work instead of in schools? See Annual Reports of the Boards.

*The Kobe Home.* When built? Its graduates; present needs. Back numbers of *Life and Light* and *Mission Studies*, February number.

*Biography:* Miss Barrows. *Mission Studies*, January, 1887.

Missionary Letter: Mrs. Gulick, *Life and Light*, October, 1886.

*Incidents:* "The other cheek;" *Life and Light*, 1886, p. 398; "A child shall lead them," *Life and Light*, p. 434; Miss Dudley's party, p. 36; Brought by a boy, p. 320.

*Items of News.* *Mission Studies*, February, 1887.

What need of workers? Okayama? Kobe? In other schools? *Mission Studies*, November, 1886.

## WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM NOVEMBER 18 TO DECEMBER 18, 1886.

ILLINOIS.		7.50; Cedar Rapids, 8.50; Cherokee, 6; Grinnell, 13.14; Le Mars, 15.55; Muscatine, 71; Monticello, 12.10; Newton, 20; Ottumwa, 6.60; Quasqueton, 5.93; Toledo, Mrs. E. N. Barker, 15.50; Warren, 6.18, 248 00	
BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Aurora</i> , First Ch., 86 20; <i>Chenoa</i> , 5; <i>Chebanse</i> , of wh. 8 is Thank-off., 9.39; <i>Chicago</i> , Union Pk. Ch., Mrs. H. E. Morton, to const. L. M. Mrs. S. F. Hinckley, 25; <i>Hinsdale</i> , to const. L. M. Miss Maude L. Walker, 25; <i>Geneva</i> , 7; <i>Kewanee</i> , 30.04; <i>La Harpe</i> , 15.75; <i>Morton</i> , 4; <i>Oak Park</i> , 110.73, 318 02		JUNIOR: <i>Stacyville</i> , 6, 6 00	
JUNIOR: <i>Elgin</i> , Y. L. S., 25; <i>Geneseo</i> , First Ch., The Zenana, 2.25; <i>Galesburg</i> , Brick Ch., The Philurgians, 10; <i>Lyonsville</i> , Y. P. Soc., 10, 47 25		JUVENILE: <i>Atlantic</i> , 1; <i>Raceville</i> , Busy Bees, 5, 6 00	
JUVENILE: <i>Geneva</i> , Morning-Star Band, 13.78; <i>Providence</i> , Workers and Gleaners, 53.50, 67 28		Total, 260 00	
Total, 432 55			
INDIANA.		KANSAS.	
BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. <i>Indianapolis</i> , Mayflower Ch., Aux., 25 00		BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. <i>Atchison</i> , 6; <i>Brookville</i> and <i>Bavaria</i> , 11; <i>Downs</i> , 3 15; <i>Emporia</i> , 30; <i>Ford City</i> , 1.35; <i>Garfield</i> , 2, Mrs. Huddle, 1.50; <i>Junction City</i> , 6; <i>Kinsley</i> , 2; <i>Manhattan</i> , 1.25; <i>Maple Hill</i> , 6.15; <i>Olathe</i> , 3.20; <i>White City</i> , 3.75; <i>Wellsville</i> , 3, 80 35	
Total, 25 00		Less annual expenses, 22 60	
IOWA.		57 75	
BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Atlantic</i> ,		JUNIOR: <i>Manhattan</i> , Helping Hands, 15 00	
		JUVENILE: <i>Maple Hill</i> , Willing Workers, 2 35	
		Total, 75 10	

## MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>Ann Arbor</i> , of wh. 2.50 from Mrs. Hemingway, 20.30; <i>Douglas</i> , 60 cts.; <i>Greenville</i> , 30.80; <i>Lansing</i> , 2.27; <i>North Dorr</i> , 8; <i>Pontiac</i> , 4.35; <i>Richmond</i> , 10; <i>Three Oaks</i> , 25.85,	102 17
JUNIOR: <i>Galesburg</i> , Y. L. Soc., 15; <i>Port Huron</i> , Y. P. Asso., 20.21,	35 21
JUVENILE: <i>Greenville</i> , Morning-Star M. B., 5.29; <i>Laingsburg</i> , Girls' Miss. Soc., 13; <i>Stanton</i> , Hibbard Mission Band, 5,	23 29
SUNDAY-SCHOOLS: <i>Detroit</i> , Trumbull Ave., Infant Class, 12; <i>North Dorr</i> , 3.34; <i>Salem</i> , 5; <i>South Haven</i> , 7.75,	28 02
Total,	188 76

## MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Lake City</i> , 10; <i>Minneapolis</i> , Como Ave., Ch., 18.13; <i>Plymouth Ch.</i> , 128.97; <i>New Richmond</i> , 1.50; <i>New Ulm</i> , 3.15; <i>Northfield</i> , 25.70; <i>Preston</i> , Mrs. H. E. Armstrong, 1,	188 45
JUNIOR: <i>Austin</i> , Jun. Miss. Soc., 7.03; <i>Minneapolis</i> , Plymouth, Y. L. Soc., 25.36,	32 39
JUVENILE: <i>Huntley</i> , Miss Loosemore's S. S. Class, 4; <i>Minneapolis</i> , Plymouth S. S., Infant Class, 3.25; <i>Second Ch.</i> , Bees, 6; <i>Waterford</i> , Children's Band, 1.57,	14 82
Total,	235 66

## MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Amity</i> , 60 cts.; <i>Carthage</i> , 27; <i>Springfield</i> , 20; <i>Webster Groves</i> , 12.50; <i>Vinita</i> , <i>Indian Territory</i> , 25,	85 10
JUNIOR: <i>Amity</i> , Jewels, 25 30	25 30
JUVENILE: <i>Amity</i> , Juveniles, 22.70; <i>Lebanon</i> , Children's Soc., 10,	32 70
Total,	143 10

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Cincinnati</i> , Central Ch., 57.20; <i>Oberlin</i> , 68; <i>Toledo</i> , First Ch., 110; <i>Steubenville</i> , 10,	245 20
JUVENILE: <i>Medina</i> , Boys' M. B., 1.30; <i>Ripley</i> , M. B., 10;	11 30
THANK-OFFERING: <i>Bellevue</i> ,	4 10

LEGACY: <i>Sandusky</i> , Susan B. Caldwell, by J. M. Boalt, Examiner,	200 00
Total,	460 60

## NEBRASKA.

<i>Lincoln</i> .—Y. L. Soc., Contributed through Miss Pinkerton,	25 00
	56 47
Total,	81 47

## NEW HAMPSHIRE.

<i>Hanover</i> .—Mrs. S. C. Bartlett, const. L. M. Miss Julia Katherine Stimson,	25 00
Total,	25 00

## SOUTH DAKOTA.

Contributed through Miss Pinkerton,	17 36
Total,	17 36

## TENNESSEE.

<i>Memphis</i> .—Second Ch., Aux.,	6 75
Total,	6 75

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Arena</i> , 2; <i>Baraboo</i> , 5; <i>Fond du Lac</i> , 35; <i>Milwaukee</i> , Plymouth Ch., 20.63; <i>Milwaukee</i> , Grand Ave. Ch., 58.19; <i>Ripon</i> , 3; <i>Sparta</i> , 8.50; <i>Union Grove</i> , Birthday Gift of Mrs. Ben Smith and Daughter, 1,	135 32
JUNIOR: <i>Janesville</i> , Y. L., 25; <i>Ripon</i> , Y. L., 2 of wh. for Aux., 7,	32 00
JUVENILE: <i>Milwaukee</i> , Children's Band,	25 00
FOR MORNING STAR: <i>Ripon</i> , Fair Association,	5 00
	197 32
Less expenses,	13 44
Total,	183 88

## MISCELLANEOUS.

Sale of articles donated, 10.25, of "Coan's Life," 4; leaflets, 11.40; envelopes, 5.25; chart, 60 cts.; leaflet, "China," 2,	33 50
Total,	33 50
Receipts for month,	2,148 73
Previously acknowledged,	1,417 96
Total since Oct. 21,	\$3,566 69



## REPORT OF RECORDING SECRETARY.

READ AT THE ANNIVERSARY MEETING AT WOODLAND.

WE come to our brethren and sisters of the Association with the presentation of our thirteenth annual report. Year by year, as the tribes come up to this our annual feast, we have come before you to enlist your sympathies and co-operation in this work.

. . . The ship in full sail on the broad, trackless ocean, all landmarks passed, has but little to record of stir, and incident, and novelty. God's sunlit sky overhead, and his boundless ocean beneath, and the chart on deck, and the one unvarying purpose impelling it, leaves but little to be said of the daily progress. So we—the moorings we left behind some dozen years since—are on the broad ocean of God's unchanging will and purposes. We cannot go back; we cannot be diverted from our course; we would not if we could. Each month about the same number, averaging forty-five, and the same faces, are seen at our regular monthly meetings. The Scripture is read, and the hymns are sung—sometimes those grand hymns of triumph, which the Church loves; sometimes those which look into our own incomplete lives, as seen by the light of our great opportunities. Whatever they are, we always find our souls uplifted and refreshed, and by so much is the kingdom of God advanced in our own hearts. And we know of the mighty courage of prayer, which, weighted by faith, is all-powerful to remove the greatest difficulties and hindrances to any work. At each of our meetings we usually have the stimulus of fresh letters from our missionaries, with their budget of hopes and fears, failures and successes. We can all testify to the fact, so often noted, of the loving, hopeful spirit and unvarying devotion to their chosen work, as shown in these letters: no sighing for past pleasures and delights of social life of the homeland; no regrets over the deprivation of accustomed comforts and luxuries left behind. Occasionally we are favored by the presence of the missionaries themselves, and the kindling eye and earnest tones tell of their love and tender remembrance for those for whom they have labored.

After noting many details of our work, Mrs. Smith alludes to the formation of the Young Ladies' Branch, which was such a delightful event of the past year. She then gives our appropriations, and continues:—

Some degree of faith is required each year to enable us to assume these amounts. In faith, the \$3,283.60 was pledged, and the additional \$500, if possible. And now we wish to record God's goodness to us, in that the money to meet our pledges has come into our treasury without noise or undue effort. To his name be the praise! In his name it has been given, and to his dear cause it is consecrated. We have not only the full amount of our pledges gathered in, but more than one half of the extra sum also. This we have felt is a "token for good" from our Heavenly Father—this seal upon our work. . . .

The school in San Sebastian, to which we contribute, has been wonderfully successful in the development of what has seemed to us the rare natures of these Spanish girls. In this land of romance, and of poetry, and of song, as well as of the grossest superstition, and of the cruel deeds perpetrated under the guise of religion, how refreshing to see the seeds of truth taking root in the hearts of these dear girls, who are to be the mothers and teachers in this beautiful but benighted land. Sixty-four girls are in this school, learning the simple "truth as it is in Jesus." From Japan, where Miss Gunnison is teaching, in Kobe, come the most cheering words. This school of girls has long been a most successful one, and from time to time Bible-readers and teachers are sent out who are fully prepared to tell the story of Jesus and his love in the homes of the people. At Broosa, the school which, perhaps, has lain nearer our hearts than any other, as it was established by our Board under the fostering care of Miss Rappelye, has been especially blessed, from time to time, by the influences of the Holy Spirit on the hearts of the pupils in these later years. Miss Rappelye labored for it with unfaltering devotion in the poor little room where, from the cracks overhead, *descended* the gentle rain and snow, and from the cracks below *ascended* the investigating rat. Now, the school has a fine building, in a neat, pleasant garden, on one of the beautiful heights of Broosa. . . .

In Zulu-land Mrs. Holbrook is laboring both in her home with her little children, and among the girls of the mission, also. If any are looking for miracles in this our day, let them go to the Dark Continent, and see the wonderful transformation of these "wild kraal girls into gentle Christian maidens." These rude children of nature, who are but little above mere beasts of burden, become, under the patient training of these our teachers, intelligent Christian girls. The mission of the *Morning Star* is well known to such an audience as this. How indispensable its visits to our missionaries, isolated as they are from home and friends, will be readily seen.

These, then, are the objects for which we work and pray. . . .

J. C. SMITH, *Recording Secretary.*



## WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

## TREASURER'S REPORT

FOR THE YEAR ENDING SEPTEMBER 1, 1886.

## RECEIVED FROM

Antioch, two years (\$22.50, \$21.10),	\$43 60	\$9.70; Sunday-school, for Morning Star, \$3.35,	\$13 05
Benicia, two years (\$7.50, \$10.)	17 50	First Congregational Church, S. F., Cephas Society,	537 00
Berkeley,	72 45	Plymouth Church, S. F.—Auxiliary Society, \$135; Sunday-school, for Morning Star, \$38.10,	173 10
Cloverdale—Auxiliary Society, \$55; Sunday-school, for running expenses of ship <i>Morning Star</i> , \$6,	61 00	Third Church, S. F.—Auxiliary Society \$75; Alpha Kappas, to constitute Miss Nellie Beck with a life member, \$25; Sunday-school, for Morning Star, \$2; Miss Gray's class, \$3 10,	105 10
Eureka Auxiliary Society,	17 00	Fourth Church, S. F.—Centennial Band, \$37.50; Sunday-school, \$38.60,	76 10
Grass Valley—Auxiliary Society, \$44; Sunday-school, for <i>Morning Star</i> , \$15 65,	59 65	Bethany Church, S. F.—Earnest Workers, for Miss Gunnison, \$60; Bethany Sunbeams, for Morning Star, \$10; Bethany Cadets, for Morning Star, \$5,	75 00
Houghton,	2 40	First Congregational Church, Oakland—Auxiliary Society, \$675 40; of which \$25 from Mrs. McLean, to constitute Mrs. John Itea a life member; \$100 from Mrs. S. Richards, and \$100 from Mrs. G. M. Fisher, to constitute Mrs. M. M. Hardy, Miss Sarah M. Hardy, Miss Nellie Rowell and Miss Sadie Harris life members; Young Ladies' Missionary Society, \$175,	840 40
Los Angeles—Auxiliary Society two years, \$23.50, \$35; to constitute Mrs. Clara E. Bosbyshell a life membership, and \$10 toward a life membership for Mrs. H. L. Howard; Sunday-school for <i>Morning Star</i> , \$25.50,	84 00	Plymouth Avenue Church, Oakland—Auxiliary Society, \$28; Sunday-school, for Morning Star, \$28.51,	56 51
Lodi—From a few friends, \$6.50; Sunday-school, for Morning Star, \$7.00,	13 50	Market Street Branch, Oakland—Auxiliary Society, \$24.50; Sunday-school, for Morning Star, \$7.65,	32 15
Prescott, A. T.,	73 40	Golden Gate—Auxiliary Society, two years, \$14, \$15; Sunday-school, for Morning Star, \$5,	34 00
Petaluma, \$25 of which from Mrs. Marty, to constitute her daughter, Sarah M. Marty, a life member; and \$25 from Mrs. Case, to constitute her granddaughter, Hattie Hooper, a life member,	104 00	Ventura County Woman's Missionary Society,	19 00
Rio Vista—Auxiliary Society, \$31.40; Sunday-school, for Morning Star, \$10 05; chain fund, \$5.50,	46 95	Oregon and Washington Branch, since September 1st, 1885,	195 90
Riverside—Auxiliary Society, \$51.70; Theodora Society, \$5,	56 70		
Redwood—Through Mrs. Johnston, \$12.50; Sunday-school, for Morning Star, \$1.55,	14 05		
Sacramento—Auxiliary Society, \$55; Sunday-school, for Morning Star, \$50,	105 00		
Santa Cruz—Auxiliary Society, \$35; Cheerful Workers, \$40, for scholarship in Broosa school, and \$10 for Young Ladies' Branch,	85 00		
Saratoga Auxiliary Society,	25 00		
Stockton Auxiliary Society,	25 00		
San Bernardino Woman's Missionary Society,	28 25		
Santa Barbara—Auxiliary Society, \$114.75; Sunday-school, for Morning Star, \$10.25,	125 00		
Sonoma—Auxiliary Society, \$23.75; a sincere friend, through Mrs. Dwinell, \$10,	33 75		
San José—Auxiliary Society, \$18.70; Sunday-school, for Morning Star, \$6,	24 70		
Woodland—Auxiliary Society,			

## ADDITIONAL SUNDAY-SCHOOL CONTRIBUTIONS FOR "MORNING STAR."

East Highland,	\$1 90
Reno,	6 00
Tulare,	5 00
Lewiston,	2 00
Eva Maurice (10 cents monthly),	50
Oroville,	5 00

Weaverville,	\$6 50	Collection at anniversary meet-	
Bethany,	1 50	ing, Berkeley,	\$54 20
Marysville, Chinese class,	5 85	CONTRIBUTIONS FOR THE GOLD	
Crockett,	2 50	CHAIN.	
Lincoln,	1 00	At anniversary meeting in	
Lorin,	3 00	Berkeley, shares \$1 each,	\$103 00
Gold Hill Sunday-school and Band		Hamilton Hawley,	1 00
of Hope, New Year's offering,	2 00	Jennie Graham, Aspen, W. T.,	1 00
Second Cong'l Church, Oakland,	8 00	Miss Ames,	1 00
Pasadena,	8 00	"Aloha," from the Isles—	
Martinez,	3 00	Mary, Henry, Harriet Springs	
National City,	8 00	(in heaven), Caroline, Rhoda,	
Hydesville,	2 00	Emeline Rea,	6 00
Douglas Flat,	1 70	Jefferson, Texas—Sadie Clark,	
Forestville,	2 15	H. P. Clark, Fred J. Clark,	3 00
Gilroy,	3 00	Young Ladies' Branch,	465 00
Byron,	1 00	Pictures of Mrs. Thoburn,	3 00
Ferndale,	2 40		
Westminster,	5 00	Total receipts for the year,	\$4,133 64
Etna,	2 00	DISBURSED.	
Galt,	2 00	Printing programmes, envel-	
Lugonia,	6 68	opes, etc.,	\$19 75
MISCELLANEOUS.		Counterfeit coin,	1 00
Mrs. Judge Searles, Nevada,	\$5 00	Paid debt remaining on ap-	
Miss M. E. Vance, Rosebud, M. T.,	10 00	propriation for 1885,	511 23
From a friend, through Mrs. S.		Exchange and expense of	
S. Smith,	11 00	sending,	6 10
Mrs. Davis, Mt. Shasta, to con-		Paid appropriation for 1886,	3,283 60
stitute herself a life member,	25 00		
Ferndale, Mrs. Coombs,	2 50	Total expenses,	\$3,821 88
Mrs. Nelson, Merced Falls,	5 00	Cash on hand at date,	\$311 76
Mrs. Chaplain Blake,	2 50	MRS. R. E. COLE, Treas. W. B. M. P.,	
Mrs. Jeremiah Porter,	5 00	Oakland, Sept. 1, 1886.	
N. C. Pitcher, Los Angeles,	5 00		
Collection at annual meeting,			
September 2, 1885,	42 25		

### ANNUAL REPORT OF YOUNG LADIES' BRANCH.

Following is the first annual report of the Treasurer of the Young Ladies' Branch, for the year 1886:—

At the beginning of the year the young ladies pledged themselves to raise \$650 for the support of Miss Effie Gunnison, missionary in Japan. The following are the sums that have been received from the different societies:—

Plymouth Mission Circle, Ply-		Young Ladies' Society, River-	
mouth Church, San Francisco,	\$75 00	side,	\$50 00
Bethany Sunbeams, Bethany		Young Ladies' Society, Santa	
Church, San Francisco,	25 00	Barbara,	10 00
Southern Gleaners, Los Angeles,	20 00	Young Ladies' Missionary So-	
Cloverdale Gleaners,	10 00	ciet, First Cong'l Church,	
Alpha Kappa Society, Third		Oakland,	175 00
Congregational Church, San		Santa Cruz Cheerful Workers,	10 00
Francisco,	40 00	Young Ladies' Society, Green	
Bethany Gleaners, Bethany		Street Cong'l Church, S. F.,	25 00
Ch., S. F.,	75 00	Young Ladies' Branch, through	
Therforda Society, Berkeley,	50 00	Miss Lee,	20 00
Young Ladies' Society, First			
Congregational Church, San		Total receipts for the year,	\$652 30
Francisco,	22 30	Cash on hand Sept. 27, 1886,	2 30
Young Ladies' Society, Ply-		GRACE E. GOODHUE,	
mout. Avenue Church, Oak-		Treas. Y. L. B.	
land,	45 00		

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Office, Room 30 and 31 No. 53 Dearborn Street, Chicago.

# Life and Light

FOR WOMAN.

PUBLISHED MONTHLY

BY THE

WOMAN'S BOARDS OF MISSIONS,

CO-OPERATING WITH THE

American Board of Commissioners for Foreign Missions.

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## TERMS:

Sixty Cents a Year in Advance.

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## CONSTITUTION FOR AUXILIARIES OF THE W. B. M.

ARTICLE I.—This Society shall be called "THE WOMAN'S MISSIONARY SOCIETY," auxiliary to the ——— Branch of WOMAN'S BOARD OF MISSIONS.

ART. II.—The officers of this Society shall be a Directress, Secretary, and Treasurer, chosen annually.

ART. III.—The object of this Society shall be the collection of money for foreign missionary purposes, and the cultivation of a missionary spirit among its members.

ART. IV.—All money raised by this Society shall be sent to the Treasurer of the ——— Branch of WOMAN'S BOARD OF MISSIONS, for the purposes of their organization.

ART. V.—Any person may become a member of this Society by the payment of ——— annually.

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## FORMS OF BEQUEST.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind, should be used as follows:—

For the WOMAN'S BOARD OF MISSIONS, incorporated in Massachusetts, in 1869:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS, the sum of ———, to be applied to the Mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts, in the year 1869.

For the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, incorporated in Illinois, in 1873:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, the sum of ———, to be applied to the Mission purposes set forth in the Act of Incorporation, passed by the Legislature of Illinois 1873.